THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Adam fell that men might be; and men are, that they might have joy.*"—BOOK OF MORMON, II NEPHI, 2: 25.

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"THE RICH VALLEY OF THE NILE."

TRAVELS IN EGYPT AND PALESTINE.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

SINCE leaving Athens on the 9th of November, 1905, we have enjoyed the climax trip of our lives. To be here in the city of Jerusalem is a pleasure "devoutly to be wished"; but alas, we must leave with only a fragment of that which we could get were time and means at our disposal.

There is so much to see and learn in this sacred city and its surroundings that a two or three years' course among the rocks and rills, through the fields and flowers, over mountains and meadows, in the vales and the villages, by the rivers and the roadside, on the deserts and in the dell, among the caves and among the crags, under the stars with a stone for a pillow, or beneath the dome of a Pasha reclining on Persian cushions, within the sacred precincts of a Christian church or on the hallowed floor of the mosque of Mohammedans—go where one will there is interest in all, equalled nowhere else in all the wide world—two years, I say, would be too short to see it all, all the wonders from "Dan to Beersheba."

The s.s. *Queen Olga* bore us from Piraeus to Alexandria in fifty-five hours. As we sailed over the mirrored face of the Mediterranean off the coast of Crete, the picture of that stormy voyage of Paul who counseled the captain to winter in Fair Havens came to mind, and by contrast we sympathized with the men in that wind tossed sea, "when neither sun nor stars appeared in many days."

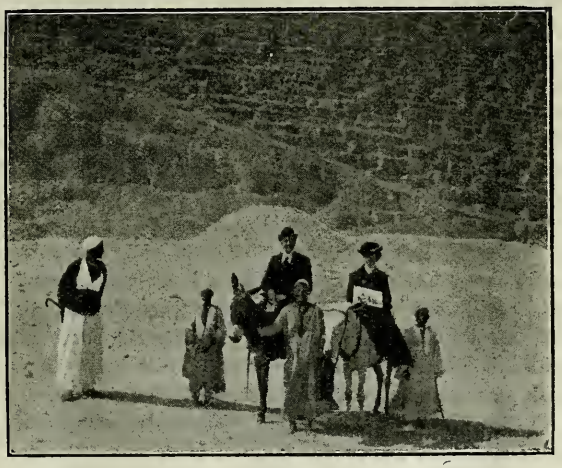
There is little left in Alexandria to tell of her former fame and glory, of her ancient lighthouse, said to have been nearly five hundred feet high, of that magnificent library of four hundred thousand volumes, of the grand old Cæsareum, on the steps of which the ill-fated Hypatia met her cruel death. Alexandria is an up-to-date, busy, commercial town to-day with a population of 350,000.

While waiting for the steamer we took a run up to Cairo, one hundred and thirty-three miles by rail, fare 5½ francs, third class. There are first and second class cars also, and the accommodations are excellent, and the trains swift. If nothing else, the ride to Cairo taught us the meaning of that familiar phrase, "The Rich Valley of the Nile," although we were only on the "Delta." Palms and bananas, corn and cotton make a quartet of praise to the power of the soil and the heat of the sun. The mammoth canals and irrigation ditches bespeak the union of capital and labor on scales gigantic.

In three and a half hours we were in Cairo—strange, bewildering, enchanting Cairo! Here is one of the spots on earth where civilization has "stooped to conquer," and where barbarism has kneeled in gratitude to do homage to her benefactor. The glossy silk top hat on the head of the wealthy foreigner, and the face of the swarthy Egyptian shine alike under the same electric light on the streets during the evening. The lively donkey of the East trots along the sprinkled asphalt roads as if in New York City. European palaces stand in gardens of flora that belong to Egypt, and native Egyptians are clad in suits that belong to Europe. In short, from everything strictly the Cairo of

old to everything purely the London of to-day, one may see in a few hours' visit to this city of "El-Kahira—*The Splendid.*"

Two hours' donkey back or thirty-five minutes by electric car, and you stand facing one of the "Seven Wonders of the World"—the Pyramids of Gizeh. Towering up four hundred and eighty feet, this collossal mound of mortar and rock covers an area of more than thirteen acres. Perhaps you will think I am giving you a "camel to swallow" when I tell you that the cubic contents of this peerless structure if laid in blocks of stone one foot high and one foot wide, would make a wall from Jerusalem to Salt Lake City with enough stone left to build twenty fine temples the size of that granite edifice of ours in the chief city of the Saints—the pride of Utah. Now if you don't believe that just come over to Cairo yourself and see the Pyramid, and you will "go away nothing doubting." It cost us 5 francs more to see the inside of that mighty



Elder and Sister Booth on their donkeys at the base of the Pyramid Gizeh, near Cairo, Egypt

sepulchre of a cruel monarch, but it took six men to let us down and lead us up the slippery paths and dark passages for four hundred and twenty-seven feet, to where we stood at the red granite sarcophagus of Khufu in the room known as the Kings' Chamber. Sister Booth came out of that experience with a face as red as the Arab escorts' were black, and she was perspiring like the chief worker in a fire brigade.

In twenty-four hours from that time we had passed through the land of Goshen, where the children of Israel spent their unhappy days of bondage; the land where Joseph proved his integrity, where little Benjamin was innocently caught with the silver cup in his sack, and "Israel dwelt in the land of Egypt, in the country of Goshen, and they had possessions therein and grew and multiplied exceedingly"; where "they built for Pharaoh treasure cities, Pithom and Raamses;" where Moses lived, and where that midnight

march was made from slavery into liberty beyond the confines of the sea and finally ended in the rest they obtained under Joshua, beginning at the fall of Jericho—forty long years of wandering through Arabia's wilderness, but to-day, with rail and water and wagon one can see both Goshen by the Nile, and "Gilgal on this side Jordan" in less than forty hours' ride.

We had desired to catch our boat at Port Said and thus take the opportunity it afforded us to cross the Delta to Ismailiya and down the edge of the Suez Canal. The trip was very instructive and pleasant. After the balmy air and the verdant fields of Egypt, as one strikes the hot dry winds and parched landscape of the "desert," a partial pardon, at least, can be granted to the murmuring Israelites as they cried for the melons, onions, and the juicy cucumbers of their recent diet. No wonder they said "Our soul is dried away."

Now I am reminded that I have written enough for one letter, and I must tell you about Palestine next time. In case, however, that any of our readers are coming soon to see this land, let me tell them how to guard against the impositions so frequently met with in almost every phase of experience. Be thankful, as no doubt you will, for the privilege of visiting this sacred land, but don't shed tears of emotion because some one tells you that "Calvary is here," the "tomb is there," "here a drop of Christ's blood fell upon the skull of Adam," "there the Virgin Mary was buried," "in this well the wise men saw the star reflected in the water," "on this rock Elijah slept and the print of his body is this depression," "Jesus was born on this spot," and "here is the manger," etc., etc. Have your Bible in your hand and your better judgment about you and with due reverence which all the holy precincts claim, hold yourself from kissing a "stone that came from Jordan" or "Sinai," and don't get down in abominable idolatry at the feet of some image sparkling in pearls and diamonds and hearts of gold.

Take a look at the Turkish soldier, standing between the silver star of Bethlehem, and the grotto of the manger "where the young child lay," guarding with sword and rifle, that some bigoted Christian does not kill another who comes to pay his homage to the place. Ask the soldier there and he will tell you, "Here two men were killed by the guards of a priest," "there a priest was killed last Christmas Eve," and "on this spot they had a fight," and "over there was a disgraceful row," etc., etc.

Then ask yourself if you do not believe that the sacred scenes and places of the Redeemer's birth and burial have been purposely kept from the assurance of man and from the despicable actions of those who claim to honor the Lord in such riotous celebrations as these. For a good, trusty guide who also will furnish rooms and food on reasonable terms I recommend Mr. Ephraim Aboosh.

We expect to leave next Monday for Samaria and Galilee, and then on to Aleppo, from where I shall be pleased to give you another letter.

Jerusalem, November 24, 1905.

THE world is in a peaceless condition because it does not know what the doctrine of Jesus is, therefore it cannot believe in and obey it.—C. PINE.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

(*Continued from page 15.*)

MANY unexpected things happen at meetings held by the Elders in the mission field. A few years ago a local preacher attended a meeting held by an Elder in Sweden, and the people present expected the preacher would be able to refute the doctrines advanced by the "Mormon" missionary; but they were disappointed and no doubt greatly surprised, when, the Elder having finished speaking, the minister knelt down in the meeting and thanked the Lord that he had found the truth. Three weeks afterwards he joined the Church. A similar incident is related by Bishop Lars Neilson, of Leamington, Millard County, Utah. In the year 1851 a young man invited him to attend a meeting to be held by the Latter-day Saint missionaries in the village where he then resided. He promised to attend, adding a threat that he would tell those men that in the last days false prophets are to come and deceive the people. He went to the meeting and found the house filled, but he made his way to the front, where he would be in readiness to denounce the preachers at the proper time. The missionaries presented the Gospel in such a humble and clear manner that Mr. Neilson became convinced that it was true. It was the Bible doctrine, and he dared not deny it nor scoff at it. From that time his friendship was won. He entertained the Elders at his home, defended them before the people, and eventually he joined the Church.

Quite frequently attempts are made by unprincipled individuals to interfere with the labors of our missionaries in spreading the Gospel. Often men will deliver lectures against the Elders, circulate falsehoods about the Saints, or interrupt their meetings. Generally such attempts to hinder the missionary work result in good. What their enemies do to injure them is in most cases a help to the cause.

Some Elders laboring in the Scandinavian mission several years ago were opposed by two local ministers in the neighborhood where they were located. One minister delivered a lecture against the Saints, and he was joined by the other in his attacks upon the Elders. The latter requested the privilege of defending their cause at the lecture, but were refused. They, however, managed to secure the same hall as was used by these ministers, and announced that they would hold a meeting there the next night. The lecture of their opponent aroused considerable interest in the subject of "Mormonism," and on the following evening the hall was filled to overflowing, notwithstanding the assertion made by one of the ministers that the people would not turn out to listen to them. Had the ministers remained quiet it would have been difficult for the Elders to awaken such interest in the religion of the Latter-day Saints. Missionaries in nearly all parts of the world have had similar experiences to this one just mentioned.

Another occurrence which took place in the Scandinavian mission will further illustrate how the Lord overrules for good the attempts made to annoy

or vex His servants. Some men who were employed on a canal informed two Elders who were laboring in the neighborhood that there was a man working on the same canal who desired to see them, and who would open his house for holding meetings. One of the missionaries went in search of the man spoken of, but he soon learned that there was no one laboring on the canal answering to the name which had been given; and he discovered that the men who gave the information had been playing a practical joke. The Elder, however, made the best of the situation. Instead of turning away disappointed, after having waded through considerable mud and slush in search of the mythical person he had been told about, he spoke to each of the workmen, and presented them with a Gospel tract. In doing so he found a man who offered to open his house for a meeting that same evening. The offer was accepted, and all the working men were invited to attend. They had a good attendance, and soon afterwards the man in whose house the meeting was held and his wife were baptized, and others became interested in the Gospel.

Elder J. H. Peterson, a missionary laboring in Kansas in 1897, relates some of his experience in traveling without purse or scrip, and shows how the Lord opened up the way for him and his companion and provided for their wants. His narrative is as here given:

"We arrived at Heber about 4:20 p.m., on Thursday afternoon, and called at the post office for mail, but there was none for us. A gentleman asked us if we were not strangers in the town, and we said we were.

"'Don't you want to stay in town over night?' he further inquired.

"'We shall be pleased to, if we can find a place to stay,' was our reply.

"'Well, I'm just the fellow that's got the place,' he continued.

"'But we have no money. We travel without purse or scrip,' we answered.

"He laughed, but told us to go down to his hotel and look around.

"We did so and were hardly seated when a gentleman who had overheard us stepped in and asked us if we were not 'Mormons.' We told him we were. He said he was the mayor of the town, and asked if we would not preach for the people, as he thought they would like to hear a 'Mormon,' having never heard one. It was getting rather late, but we told him that if we could get a house and have the people notified, we would. He told us to remain at the hotel and get our supper and he would get the court house for us. In less than two hours he had the news spread all over town, so that when meeting time arrived we had over sixty people to talk to, and they paid us very respectful attention. The sheriff told us we had nothing to fear as he would insure us protection. We gave out another meeting for next evening and then went back to the hotel, where the mayor introduced us to some of the leading ladies and gentlemen of the town.. Some young people were singing and playing in an adjoining room and we were taken in to hear them.

"It was soon bed-time, and we were taken to our room—the best in the hotel. Before retiring, my companion and I knelt in humble prayer to thank the Giver of all good for this manifestation of His goodness, and to ask Him to bless the man who had befriended us and assisted us in getting to preach to so many people.

"The following evening we had over one hundred listeners upon whom

we made a good impression with our remarks. We lodged at the hotel that night also."

The experience of Elder Peterson, above related, is not unlike that of other missionaries engaged in the same work, and is here given as an illustration of the manner in which the Lord's servants are provided for when they rely upon Him. Even their simplest needs are often supplied in an unusual and remarkable manner, as the following incident will show:

Two missionaries recently laboring in Norway were one Sabbath without money, and had received no invitation to dine that day, so they passed the whole time without eating. They had held meetings during the day, and after returning to their lodging place at night one of them remarked that he was very hungry. The other replied that he was hungry also, and added the words, "but I believe the Lord will remember us." It was then ten o'clock—a rather late hour to expect to receive anything to eat that night—but just as they were speaking a knock was heard at the door, and a young lady came in with a basket of nice food for them. They inquired what led her to bring them food so late at night. Her answer was that she and her mother were preparing to retire when they were impressed to send the Elders something to eat, and they could not rest until they had done so.

In their journeyings from place to place, missionaries have often had occasion to acknowledge the protecting hand of the Lord over them.

Elder David Archibald, who recently filled a mission to Great Britain, tells of an occurrence which happened while he was passing through Wyoming on the way to his field of labor. One night while resting in a half-reclining position on the seat of the railway car a voice said to him, "You are lying in such a position that all your money can be taken out of your pocket!" With a sudden dart he clapped his hand over the pocket in which he carried his pocket-book, and awoke from his sleep just in time to see a man go out rather hastily through the doorway. Thinking he might have been dreaming, Brother Archibald said nothing about the matter at the time. A fellow-passenger who happened to be awake when this occurred, saw a man, whom he first supposed was a railway employee, reach up to one of the lamps with one hand and pretend to adjust the light. At the same time he reached towards the sleeping man's pocket with the other hand. The sudden movement of the Elder prevented the would-be pickpocket from getting the wallet, and he rushed out of the car as quickly as possible. The man who saw this proceeding wondered how his fellow-passenger, whom he supposed was sound asleep, managed to cover his pocket just at the moment it was about to be picked, and he afterwards made inquiry about it. When Elder Archibald learned from the other passenger of the attempt made to rob him, he was satisfied that it was the whispering of the Spirit that gave him the timely warning.

[TO BE CONTINUED.]

ONE might just as well build his house out of materials pleasing to the eye, but without reference to its durability, as to build his body out of materials pleasing to his palate without reference to their qualities as body-builders and energy producers.—J. H. KELLOGG, M.D.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 11, 1906.

EDITORIAL

THE IMPORTANCE OF THE MORTAL BODY.

Lord Byron is quoted as having expressed himself as follows in a letter written to Thomas Moore: "One certainly has a soul, but how it came to allow itself to be enclosed in a body is more than I can imagine. I only know if once mine gets out, I'll have a bit of a tussle before I let it get in again to this or any other body."

Byron's expression is an odd one; and yet there are a good many people who agree with the poet in a depreciation of the body which their souls—or more correctly speaking, their spirits inhabit. If we may judge from the portraits which we have of him, the gifted poet ought not to have been ashamed of or dissatisfied with his mortal dwelling. It is claimed that the slight disfigurement in his foot was hardly noticeable—therefore, may we not safely say that it was his dissolute life, his abuse of the body, which was the cause of his irritable fault-finding?

The true value of earth life can only be seen in the light of the Gospel of Jesus Christ—a system of truth revealed anew in our day through the Prophet Joseph Smith, and perpetuated in the Church by inspired men. It is not strange that men have looked upon this life with all its bodily aches and pains and limitations as something not to be desired when we consider the teachings which have been promulgated for hundreds of years as Christian doctrine. Instead of a blessing, the flesh has been looked upon as something to be despised, and therefore, the body has often been tortured and scourged and abused, in order that the "flesh might be subdued." Such actions have been the outgrowth of false teachings and corrupted Christianity—not that of the Gospel of Christ.

The fact of the matter is that this mortal body of ours is the greatest gift that God our Eternal Father could give to His spiritual children. All of us, no doubt, had some understanding of this in the pre-existent stage of our being, for we read that about the time the foundations of the earth were laid "the morning stars sang together, and all the sons of God shouted for joy;" and this declaration of satisfaction was no doubt due to the fact that these "sons of God" were to have the privilege of coming to the earth when it should become ready for them, and there take upon themselves bodies of flesh

in which to live and operate, moving along in the grand progressive stages towards the perfection and glory of their great Father.

On this point we have the revelations of God to Abraham in the Pearl of Great Price, wherein the following clear and beautiful teachings are found:

"Now the Lord hath shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereupon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

Here we have it plainly stated that the privilege of coming to this earth was a great blessing, given only to those who stood the test which the Lord put upon them, and proved themselves worthy. We are also informed that many did not keep their "first estate." They followed after the rebellious Lucifer, and were cast out of heaven with him; and their punishment was that they should not have a body in which to dwell on the earth.

Do not these facts furnish us a key whereby we may unlock some of the mysteries of spiritualism? That evil one who was cast out of heaven is called not only "the prince of this world," but "the prince of the power of the air, the spirit that now worketh in the children of disobedience." With him are a host of followers. Deprived of the blessings of a body, they envy those who by their faithfulness have obtained them. They, therefore, may try to have influence over, or take possession of the bodies of those who yield to them. So eager are these evil spirits to obtain possession of a body, that it seems they are not at all particular what kind it is. The instance where Christ cast out a legion of devils from the man who dwelt in the tombs is suggestive. Apparently they had complete possession of this unfortunate man; yet they recognized Jesus and His power.

"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

"And there was a good way off from them an herd of many swine feeding.

"So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

The mortal body, then, is a precious gift whose value we may but faintly comprehend; and we should cherish this God-given boon, and make of it, as far as lies in our power, a very temple, clean and pure, in which the Holy Ghost

will delight to dwell. If the spirit within is clean and pure, it will desire a dwelling in harmony with itself, and this can be secured by observing the laws of hygiene and health, and by abstaining from that which defiles. Environment makes its impress for good or for evil, and the nearest thing to the spirit while in mortality is its body of flesh. It is, therefore, important that this body be given the best of care, and it be kept as free from impurity as is possible with the limited knowledge and skill which we have.

Much has been said of the great value and importance of the spiritual part of man; but the outward form, the bodily tabernacle of the being has been neglected. The great worth of the spiritual is conceded—but this is a plea for the body, the house beautiful which God has provided for our habitation. The poorest earthly child is rich in the possession of that which the wealth of the world cannot buy neither the power of the world procure. All souls born into this world may rest assured that they kept their "first estate," and so far were worthy of their Father's blessings. What if the body suffers from hunger or cold! What if it is clothed in rags or scourged by disease—all these are but temporalities, and may we not often say, blessings in disguise? The weakest and the most ill-favored of mankind may have this heart uplifting hope that some day they will follow their Redeemer through the gates of death and up from the grave to the glories of a resurrected body. Christ did not leave His body in the tomb, but He took it again, glorified, immortalized, and with it went back into the mansions of the Father to sit at the right hand of God.

"Spirit and element, inseparably connected, receiveth a fulness of joy." The spirit without the body is unclothed, imperfect; but in this earth life we see eternal intelligences being clothed with the elements, earthly and mortal now, but destined to be refined, purged from all dross, and thus become fit for an eternal connection with spirit. The spirit, thus clothed, is then in a condition to go on to the destinies which await God's obedient children; and the beauty, the grandeur, the blessedness of that, "eye hath not seen, nor ear heard, neither entered into the heart of man."

Thank God for our bodies, for our earth life and its grand possibilities; and the children of the new and everlasting covenant especially, thank God for a knowledge of these things.

N. A.

President Christian D. Fjeldsted, a member of the First Quorum of Seventies, died in Salt Lake City, December 23, 1905.

At the services held in the Tabernacle, Salt Lake City, December 24, 1905, there were present eighty men and women who had been acquainted with the Prophet Joseph Smith.

We learn from American newspapers that the monument erected to Joseph Smith at his birthplace in Vermont was unveiled and dedicated on December 23, 1905, with impressive ceremonies. President Joseph F. Smith and party from Utah and a large number of visitors from other parts of the States were present. We hope shortly to give a detailed account of the proceedings.

We have received many congratulatory letters on our recent issues of the Star. Number 51 is entirely sold out, but we can yet fill orders for number 52. We feel sure that these issues will do much good throughout the mission. Many people for whom tracts have no attraction will gladly accept a sample copy of a regularly issued publication. We would suggest that those Elders who failed to get enough of number 51 send in their orders for the second issue.

FROM THE MISSION FIELD.

Baptisms at Hull.—On Saturday, December 23, 1905, six persons were initiated into the fold of Christ by baptism at Hull, Elder Thomas R. Simper performing the ceremony. Prior to the service, a council meeting was held, and a pleasant and profitable time was had by the Elders.

Converts at Nottingham.—President Aaron Call sends the following: "I am pleased to inform you that on December 28th, 1905, we held a baptismal service at the Radford Baths, Nottingham, where three more souls were made members of the Church of Jesus Christ by going down into the waters of baptism. Elder Levi J. Hawkley officiated.

The Work at Burton.—Elder Jabez S. Adams writes from Burton, Nottingham conference, of the work in that district:

"The Relief society conducted a very successful tea on January 1st, to obtain funds for their relief work.

"We have of late had the pleasure of answering some attacks made on us in the daily press of this town, and it has done us great good. Many had the idea that we were working secretly among the people; but when we advanced our principles in the *Daily Mail*, and refuted with biblical and reasonable arguments the statements made by a man who failed to sign his name to an open letter, the people in greater numbers opened their doors to us and desired to hear more of the truth."

Notes from Scotland.—Elders Emuel Bachman and George W. Moench write from Kilmarnock:

"It is with pleasure we report that on January 2nd, 1906, there were two more honest souls added to the fold of Christ. The baptism took place in the Glasgow baths, Elder George W. Moench officiating. The prospects are bright here, as there are a number of earnest investigators, and we hope to see others become members in the near future.

"A much enjoyed social was given on December 25th, 1905, by the members of the Kilmarnock branch in order to honor the birth of our Savior, and also to bid farewell to Brother James Campbell, who sailed for Zion December 28, 1905. There were a number of strangers present."

Mutual Improvement Sociable at Sunderland.—From Elders Vincent F. Wootton and Herbert Owen we have received the following:

"On Wednesday evening, January 3, 1906, about one hundred and twenty-

five Saints and friends of the Sunderland branch and a few Saints including Elders Robert Hazen and William A. Lincoln of the Hebburn and Shields branches, spent an enjoyable evening listening to an excellent program consisting of vocal and instrumental music, recitations, speeches, and phonograph selections. During an interval refreshments were served by the ladies. The proceeds received will be used in obtaining suitable prizes, which at the close of the season will be awarded to those who by their faithful attendance and preparation, prove themselves worthy. In behalf of the officers of the Mutual Improvement association under whose direction the entertainment was given, we wish through the columns of the STAR to thank all for their presence and also for the able talent so cheerfully given."

Over a Hundred Years Old.—Brother R. J. Walker, Elder in charge at Cardiff, sends us a clipping from the *Western Mail* containing a cut and a sketch of Sister Mary Baxter who died on December 31, 1905, at Pengarnddu, Dowlais, Wales. She was nearly one hundred and one years of age. We are informed that Sister Baxter was a faithful Latter-day Saint, always kind to the Elders, and ready to bear testimony to the truth of the Gospel.

"She was a native of the parish of Vaynor, having been born at Pontsticill, and the exact spot in which she has been laid to rest was selected by herself, she having been driven over to the burying-ground in a basket carriage for the purpose of picking out the site of her grave in the autumn of last year.

"Exceedingly bright, sharp, and active, notwithstanding her advanced age, Mrs. Baxter was able to see, though not to any great distance; hear perfectly, and walk without assistance. Her habits were regular—rising from bed between eight and nine o'clock every morning, and staying up till late at night. She had a particularly retentive memory, and could recall the battle of Waterloo. She had a vivid recollection of the Merthyr Riots, though she was not an eye-witness of those scenes. She often spoke of her mother carrying lime on horseback from the kilns at Pontsticill to make mortar for the men employed in the erection of the Parish Church, Dowlais, which was completed in 1827. Of old Dowlais she had numerous reminiscences."

THE CHRISTIANIA TRACTING SOCIETY.

[THERE is a large and flourishing branch of the Church in the city of Christiania, the capital of Norway. Among the work taken up by the Mutual Improvement associations of the branch is that of doing some active missionary labor in the distributing of tracts and books, and conversing on the principles of the Gospel with the people. Hearing of the good work this organization is doing, President Gilbert Torgersen of the Christiania conference was asked to send a brief account of the society and its work, and the following has been received.—ED.]

In August, 1891, when Elder Hans A. Peterson, President of the Christiania conference, was about to leave for home, he organized what is called the Tracting Society of the Christiania branch of the Church. The members consist mainly of the young people of the Improvement associations, and at present number thirty-nine. They come to the office semi-monthly and get books and tracts. They have a word of prayer before leaving so as to gain strength

and courage to meet the people and do their duty. They sell books and give away tracts, and get invitations for re-visits. The report of the Society for one year ending last April was as follows: tracts distributed, 3,136; books distributed, 1,030; houses visited, 6,417; conversations, 876. Once a month the members meet at the hall and give short reports of their labor for the past month and bear testimonies in relation to their work.

We think the work is a means of improvement of the very first rank. It helps the young mind to gain courage, it adds to their intellectual strength, and creates a desire within themselves to labor in a good cause, instead of spending uselessly the little leisure time they have.

The work is done at any time during the week whenever they have spare time. As our tracts are stamped with the address of the hall, many people thus receive invitations to attend our meetings and hear more of the Gospel.

Of course we encounter difficulties and have them to overcome. As our old members are continually emigrating we get new ones to take their place. I am satisfied that in all good sized branches of the Church, such an organization would be of great assistance to the Elders.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

SUGGESTIONS ON CLASS RECITATION.

In the ideal class recitation every member is prepared on the whole lesson, and the teacher is free to call promiscuously on anyone to speak on any topic of the lesson or to answer any question. In practice, however, it is perhaps best to assign the topics of a lesson to different members in the class. For example, the lesson for January 21 is divided into five sub-headings or topics, each of which should be given to some member the Sunday before the lesson is to be recited. In the preparation of these topics the student should examine every reference given, and read them carefully. Usually it is necessary to read before and after the verses indicated in order to get the more complete meaning of the scriptural passages. This studying should be in the nature of preparation, and should be done before the time of recitation. All the scriptural passages given in the outlines should not be quoted or read in the class. Two or three of the leading ones, or those bearing on special points which the speaker desires to make will be found sufficient for his purpose. It is much better to explain a principle in one's own language than to read too much from the books of reference. Five minutes should be about the proper average time for each speaker to use in presenting a topic.

Before the lesson is taken up, it is well for the class to review briefly the previous lesson. This may be done either by a few leading questions by the teacher, or one may be called upon to make a summary. After the topics have all been spoken on, questions on the lesson may be asked and answered. If this discussion does not review the lesson thoroughly enough, the teacher should bring out and emphasize the main points by a judicious questioning of the class. The teacher, of course, should be prepared on the whole lesson, and if he can bring in supplementary matter it will add to the interest of the lesson.

Whether the recitation is a success or not depends largely on the teacher. It is not intended that this manner of presenting the lesson should be more than suggestive. The teacher's individuality ought not to be lost. However, experience has shown that the foregoing manner of lesson recitation has proved a most successful one, and the one most generally adopted.

Lesson for January 21.

2. THE REDEEMER.
   1. A Mediator. Isaiah 53: 12; Romans 5: 10; I Timothy 2: 5, 6.
   2. The Savior. Luke 2: 11; John 4: 42; Acts 5: 31; I Timothy 4: 10; II Timothy 1: 10; I Nephi 10: 4, 5; Mosiah 3: 20; Alma 5: 48; 22: 13, 14; Helaman 5: 9; Moses 1: 6; 6: 51.
   3. His coming predicted. Deut. 18: 15 18; Isaiah 7: 14; 9: 6, 7; 11: 1-5; 53: 1-12; Micah 5: 2; I Cor. 10: 4; I Nephi 10: 4, 5; II Nephi 11: 6; 25: 25, 26; Enos 1: 8; Jarom 1: 11; Mosiah 3: 5-10; 13, 33-35; Alma 5: 48; 25: 15; Helaman 14: 12; III Nephi 1: 13, 14; 20: 23, 24; Ether 3: 16.
   4. Known only by the Spirit. I John 5: 6, 10; Revelation 19: 10.
   5. Blessings in the name of Jesus. John 14: 13, 14; 15: 16; 16: 23; III Nephi 27: 28; Mormon 9: 21.

CURRENT COMMENT.

A Gin Seller's Sign.

"A SOT in front of each gin mill would do more to break up the nefarious business than all the efforts of ardent advocates of teetotalism," is the opinion of a temperance lecturer. "A poor drunkard was for a moment leaning against a post in front of a beer saloon; he lost his balance and fell down. A smart lad called into the door to the barman, 'Mister, your sign's fell down.'"

Which is the Jewish Sabbath?

"IT is a pity," says an exchange, "that Christians and Jews cannot agree on the choice of the one day in seven for rest. Here is a curious suggestion to the Rabbinical mind made by Lord Avebury. It is hardly likely to be entertained":

"It must be remembered that with all the changes in the calendar, with leap years, etc., it is impossible to say to which day in our week the Sabbath of Moses would correspond. It is quite as likely to be Sunday as Saturday."

When the Boat Has Touched Shore.

IT is related that two Scotch fishermen, Jamie and Sandy, belated and befogged on a rough water, were in some trepidation lest they should never get ashore again. Finally Jamie said:

"Sandy, I'm steerin, and I think you'd better put up a bit of a prayer."

"I don't know how," said Sandy.

"If ye don't I'll chuck ye overboard," said Jamie.

Sandy began: "Oh, Lord, I never asked anything of ye for fifteen years, and if ye'll only get us safe back I'll never trouble ye again, and—"

"Whisht, Sandy!" said Jamie, "the boat's touched shore; don't be beholden to anybody."

This is not the only instance where prayers have ceased when "the boat has touched shore." In the midst of plenty and prosperity and away from dangers and vicissitudes, men become wonderfully puffed up. But a great transformation takes place as soon as adversity comes upon them. It is all important that we remember our helplessness and give thought to the arm upon which, during our peril, we quickly leaned, even though "the boat has touched shore."—RICHARD A. METTCALFE in the *Commoner*.

To Paste in your Bibles.

A DAY'S journey was about twenty-three and one fifth miles.
A Sabbath day's journey was about an English mile.
A cubit was nearly twenty-two inches.
A hand's breath is equal to three and five-eight's inches.
A finger's breath is equal to one inch.
A shekel of silver was about two shillings.
A shekel of gold was thirty-two shillings.
A piece of silver, or a penny, was about sixpence.
A farthing was equal to three half-pence.
A mite was less than half a farthing.
A gerah was one halfpenny.
An epah, or bath, contained seven gallons and five pints.
An hin was a gallon and two pints.
An omer was six pints.

The Apathy of Christian Ministers.

BARON HIRSCHBERG, speaking to the members of a Chicago congregation recently of the massacre of the Russian Jews, made these utterances:

"When the very stones of the street cry out for justice, what have our preachers of Christianity to say? We have been waiting patiently for some strong and manly sentiment from the Christian world, knowing full well that such an expression would appeal more strongly to the Russian government than all the prayers and petitions of Jewish organizations and deputations, but we have waited in vain.

"If ever there was a challenge from God to Christianity that it justify and vindicate itself as the religion of justice and humanity, it is in those scenes and the prayers of a persecuted people for succor and sympathy. Thus far the challenge has remained unanswered.

"With the exceptions of the vigorous editorials of the American press, the philanthropy of a Carnegie, and the half-hearted utterances of a handful of clergyman, the Christian world has been painfully and woefully silent. It is not, however, in a spirit of resentment that I speak to-night, but of sorrow and regret that there is not for the Jew, as there was for the negro, a Garrison to plead his cause before the bar of justice and in the parliament of humanity."

THE GOLDEN FUTURE.

As the dead year is clasped by a dead December
So let your dead sins with your dead days lie.
A new life is yours, and a new hope, remember,
We build our own ladders to climb to the sky.
Stand out in the sunlight of Promise, forgetting
Whatever the Past held of sorrow or wrong.
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? Well the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve for a text.
As each year hurries by let it join that procession
Of skeleton shapes that march down to the Past,
While you take your place in the line of progression,
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve.
It is never too late to begin rebuilding,
Though all into ruins your life seems hurled,
For see how the light of the New Year is gilding
The wan, worn face of the bruised old world.

ELLA WHEELER WILCOX.

DIED.

FARRAN.—At Manchester, December 30th, William Wilkenson Farran, aged 66 years and 3 months. Interment in the Southern Cemetery, Manchester.

GRIFFITHS.—At Pontypool, Mon., Wales, December 24th, 1905, Elsie May, aged 14 weeks, infant daughter of William and Elizabeth Griffiths.

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